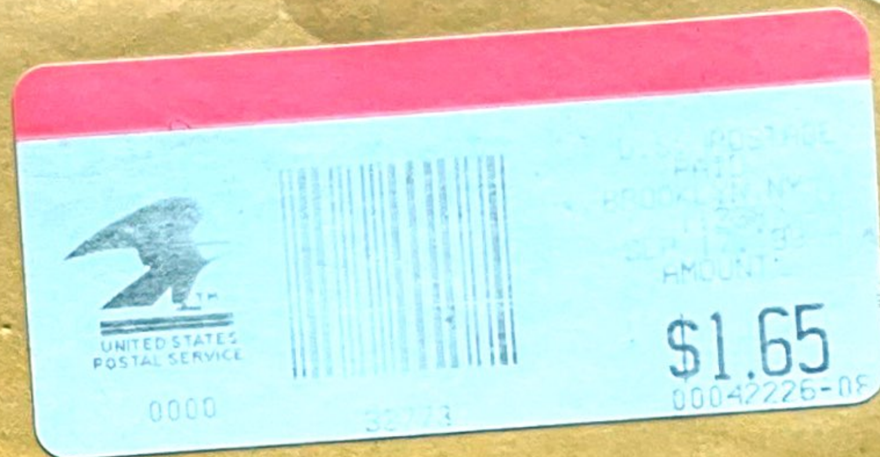
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FIRST CLASS

ယနိ နဲ့ ယင်

[illegible] လက္ခဏာ

[illegible]

ယင် [illegible] လက္ခဏာ ([illegible])

[illegible]

1 [illegible] = [illegible]

[illegible]

[illegible]

[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]

[illegible]
[illegible]

[illegible]

Woe realms and hell. Dh. 44, 45

By the realm of Yama are meant the four woeful states – namely, hell, the animal kingdom, the Peta Realm, and the Asura realm.

Hell is not permanent according to Buddhism. It is a state of misery as are the other places where beings suffer for their past evil actions.

530 Devas, lit., sporting or shining ones. They are also a class of beings who enjoy themselves, experiencing the effects of their past good actions. They too are subject to death.

Dh 5773 B.M.S. 48

[illegible]

[illegible] Dh. 175

The host of Māra, the evil one, is described as comprising ten kinds of passions (කිලෙස).

They are: material pleasure[1] (කාම සෙනා පඨම වුච්චති. [illegible]), aversion for the Holy Life[2] (අරති), hunger & thirst[3] (ඛුප්පිපාසා), craving[4] (තණ්හා), sloth & topper (ථිනමිද්ධ), fear (භය), doubt (විචිකිච්ඡා), ~~detra~~ detraction & obstinacy (මක්ඛ ථම්භ) gain[9] (ලාභ), praise (සිලොක), honour (සක්කාර) and ill-gotten fame (යස), 10. Extolling of oneself & contempt for others (අත්තුක්කංසන පරවම්භන).

Dh. [illegible] BMS. 159.

[illegible] .

Four stages of saithood

First samana secon ...

[illegible]

There four stages in the attaining of Liberation. of final knowing [illegible]

one reaches the first stage of awakening

[illegible] . 112

[illegible] of Language [illegible] . [illegible] 120

[illegible] 111

[illegible] .

The wise are led away from the world. Dh 175

That is, the Arahants attain Parinibbāna without coming into birth again.

Dh [illegible] BMS. 158

... of causes. Supramundance ... is not included in [illegible] as it is not conditioned by any cause. It is cause-less and timeless.

[illegible] 3.223

ධම්ම (ධර්ම)

Saṅkhāra is applied only to those things conditioned by causes. Dhamma can be applied to both conditioned and unconditioned things and states. It embraces both conditioned and unconditioned things including Nibbāna. In order to show that even නිවන is free from a permanent soul the Buddha used the term dhamma in the third verse. නිවන is a positive supramundance state and is without a soul.

"All the elements of being are non-self. When one by wisdom realizes (this), he heeds not (is superior to) this world of) sorrow", this is the path of purity".

~ සබ්බේ ධම්මා අනත්තා (277) Radhakrishnan. සංඛාර is a multisignificant term. Here it is used in the sense of things conditioned by causes. Supramudance නිවන is not included in සංඛාර as it is not conditioned by any cause. It is causeless and timeless.

ධම්ම 3.223

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

දූරංගමං ඒකචරං. Dh 37 ගුහාසයං

දූරංගමං Faring far ඒකචරං wandering alone [time.
Because no two thought moments arise at a particular
අසරීරං ගුහාසයං — i.e., the seat of consciousness.

It is clear that the Buddha had not definitely assigned a specific basis for consciousness as He had done with the other senses. It was the cardiac theory (the theory that the heart is the seat of consciousness) that prevailed in His time, and this was evidently supported by the Upanishads. The බු. could ~~had~~ have adopted this popular theory, but He did not commit Himself. In the පට්ඨාන, the Book of Relations, the බු refers to the basis of consciousness in such indirect terms as යං රූපං නිස්සාය, depending on that material thing. What material thing

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]
[illegible]

[illegible]

[illegible] Dh 105.

The Buddha often uses this (ATTA) term in the sense of oneself or mind but not in the sense of a soul or special ~~soul~~ self.

[illegible] Dh. 157

p. 99.

According to Buddhism there is no permanent soul or unchanging entity (atta) either created by a God or emanating from Paramātma. Here the term atta (self) is applied ~~to~~ the whole body, or one's personality, or mind, or life flux.

Dh ... B.M.S. p 144.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]
[illegible]

[illegible] ([illegible])

[illegible] ([illegible]) [illegible]

[illegible] ([illegible])

[illegible]

[illegible]

[illegible]

[illegible] + [illegible] ([illegible]) = [illegible]

[illegible]

[illegible] ၁၀၀ = ၃၃+၃၄+၃၃ ။ ၃၄-၃၄ [illegible]

[illegible] ၃၃+[illegible] = [illegible]

[illegible]

[illegible] ([illegible])

[illegible] ၃၄ ([illegible]) [illegible] ၂၀၄

၂၉၆

၁၀၀ − ၃၄ = ၆၆ [illegible]

ဗောဓိဆွေ / ဗိုလ်ချုပ်

ဂျပန်ခေတ် ဗမာ့တပ်မတော်မှ အ ကြောင်း ဂျပန်ကို တော်လှန်ခဲ့သည်.

ဗိုလ်ချုပ် (အောင်ဆန်း) ၏ "ဗမာ့ အဓိက ပြဿနာများ" စာအုပ်ပြုစုသူ၊ ၁၉၄၀ ပြည့်နှစ် စာ

ဒေါ်. စော ... ၊ ... ၂၄.၁၁.၃. ...

Burma's challance နှင့်. Burma Digest များ

၁၉.၄၆-၄၇

[illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]

[illegible] III

Buddha.

Prince Siddhattha renounced the life of the palace and entered the forest as a hermit seeking a solution to the problem of suffering. Six years after entering he came out a Buddha, ready to show others the path he had found so they too could work out their deliverance.

හදයවත්ථු

was the බුදු did not positively assert. According to the views of commentators like the Venerables Buddhaghosa and Anuruddha the seat of consciousness is the heart (හදයවත්ථු).

One wonders whether one is justified in presenting the cardiac theory as Buddhistic when the බුදු Himself neither rejected nor accepted this popular theory.

Dhammā B.M.S. 39.

Wrong Practice

Micchā paṭipadā.

The practice where the aim is not liberation from saṁsāra is wrong practice;
The practice where the aim is liberation from saṁsāra is right practice.

Therefore even the performence of meritorious actions with the intention of gaining rebirth in fortunate existence is wrong practice.

Paṭipadā Sutta
SA ([illegible]) [illegible] 12

[illegible] (ဘောလိယာ)

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] (ဥာက. ၂၄၅)

[illegible] ၁၄၅ . [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] IV ၁၅၇၂ [illegible]

[illegible] 332

[illegible] does not ~~mar~~ mean motherhood or "to have a mother". The Commentarial ~~expres~~ explantion is good conduct ([illegible]) towards the mother, that is, ministering to the mother. The other terms are similarly explained.

Dhp.s. B.M.S, 258

[illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] 14. IV. 2002

နတ္ထိ ဗာလေ သဟာယတာ. Dh 61

သဟာယတာ, According to commentary this term connotes higher morality, insight, Paths & Fruits of Sainthood. No such virtues are found in the foolish.

Out of compassion, to work for their betterment, one may associate with the ~~fish~~ foolish but not be contaminated by them.

ဧကဿ စရိတံ သေယျော နတ္ထိ ဗာလေ သဟာယတာ. Dh 330.

သဟာယတာ. By this term are meant morality, austere practices, insight, Paths, Fruits & နိဗ္ဗာန (Commentary) See v. 61.

ဝနံ ဆိန္ဒထ မာ ရုက္ခံ. Dh. 284

Cut down the forest (of the passions), but not real trees.
Here ဝန means forest of such passions as lust, hatred, & delusion.
When the ဘု said, "Cut down the forest", some newly
ordained monks erroneously gave the expression its
literal meaning. The ဘု, reading their ~~mind~~ thoughts, correct-
ed them, stating that what he meant was not actual trees
but passions.
ဝန means big trees & ဝနထ means smaller trees. Here ဝန means the
powerful passions & ဝနထ means the lesser passions.
နိဗ္ဗနာ ဟောထ. be forestless. Having eradicated all passions by means
of the four paths, be passionless.

Dh ဋ္ဌ B.M.S. 228

බුද්ධ තපති. Dh 387

[illegible]

The Buddha eclipses immorality by the power of morality (සීල),
vice by the power of virtue (ගුණ),
ignorance by the power of wisdom (ප්‍රඥා),
demerit by the power of merit (පුණ්‍ය),
unrighteousness by the power of righteousness (ධර්ම).

(Commentary)

Dh Py3 B.M.S. 292

[illegible] Dh. 188-92.

One's best refuge is oneself. A Buddhist seeks refuge in the ဗုဒ္ဓ, the ဓမ္မ, the သံဃာ as the Teacher, the Teaching and the taught in order to gain his deliverance from the ill of life. The ဗုဒ္ဓ is the supreme teacher who shows the way to deliverance. The ဓမ္မ is the unique way. The သံဃာ represents the Taught who have followed the way and have become living examples. One formally becomes a Buddhist by intelligently seeking refuge in ~~this~~ this Triple Gem ([illegible]). A Buddhist does not seek refuge in the ဗုဒ္ဓ with the hope that he will be saved by a personal act of deliverance. The confidence of a Buddhist in the ဗုဒ္ဓ is like that of a sick person in ~~the~~ a noted physician, or of a student in his teacher.

Dh[illegible] B.M.S. 169

[illegible] DL 194.

Sangha is the oldest, democratically constituded, historic selibate Order, founded by the Buddha. Strictly speaking, the Sangha denotes those noble disciples who have realized the four Paths & four Fruits. The ordinary bhikkhus of the present day are merely their representatives.

Dh [illegible] B.M.S. 171

ဂတဒ္ဓိနော ထာ: Dh. ၉၀.

This verse refers to the ethical state of an Arahant.

ပရိဠာဟ. Heat is both physical and mental. A Arahant experiences bodily heat as long as he is alive, but is not thereby worried. Mental heat of passions he experiences not.

ဝိသောကဿ One gives up sorrow by attaining Anāgāmi, the third stage of Sainthood. It is at this stage one eradicates completely attachment to sense-desires and ill-will or aversion

Dh. p.113 BMS·84.

အရဟံ (အရဟန္တာ)

Arahanta has several meanings. It may be interpreted as "Worthy One". "Passionless One". Or one who commits no evil even secretly. He has got rid of both death and birth. After death, in conventional terms, he attains parinibbāna. Until his death he serves other seekers of Truth by example and precept.

Dh ၅၇၃ B.M.S. 84

iddhi ඉද්ධි

By mental development it is possible to fly through the air, walk <u>on</u> water, dive into the earth, etc. Such kinds of powers are psychic and ~~so~~ supernormal, but not <u>mira</u>culous.

Dh [illegible] 3 B.M.S. 158

contrary to or independent of the known laws of nature

[illegible]

[illegible]
[illegible]
[illegible]

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[illegible]
[illegible]

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[illegible]
[illegible]

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  [illegible]
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  [illegible]
  [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Vision. [illegible] 152. [illegible] Footnote 16. P. 177 [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

" [illegible]

[illegible] "

[illegible]

[illegible]

[illegible]

[illegible] Mood

[illegible]

[illegible]

[illegible] Mode

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

ගාථා 279. [illegible] ([illegible]) [illegible] B.M.S 224

Impermanence (anicca), sorrow (dukkha), and no-soul (anatta) are the three charateristics of <u>all things</u> conditioned by causes. It is by contemplating them that one realizes [illegible]. The aspirant may choose any characteristic that appeals to him most.

Anatta or no-soul is the <u>crux</u> of Buddhism. The term saṅkhāra which is applied to any conditioned thing is used in the two previous verses, while in the third verse the term dhamma is used. The commentator interprets dhamma as the "aggregate" (khandha). The same interpretation he gives to saṅkhāra too. If by dhamma is meant saṅkhāra, there is no reason for the [illegible] to make a differentiation in the third verse.

→

element latent in all. The discovery of the architect is the eradication of craving by attaining Arahantship which, in this utterance, is alluded to as the end of craving.

The rafters of this self-created house are the defilement (කෙලෙස්). The ridge-pole that supports the rafters is ignorance (අවිද්‍යා), the root cause of all defilements. The shattering of the ridge-pole of ignorance by wisdom results in the complete demolition of the house. The ridge-pole & the rafters are the material with which the architect builds this undesired house. With their destruction the architect is deprived of the wherewithal to rebuild the house which is not wanted. With the demolition of the house the mind attains the uncondition which is Nibbāna.

Dh [illegible] B.M.S. 141

අනේකජාති සංසාරං. Dh 153–4

These two verses, the first ~~peao~~ paean of joy (udāna) uttered by the Buddha immediately after His Enlightenment, are not found elsewhere. As the Venerable Ananda heard them from the lips of the φz they have been inserted here.

Here the φz admits past wanderings in existence which entails suffering, a fact which evidently proves the belief in rebirth. He was compelled to wander and consequently to suffer, as long as he could not discover the architect who built this house, the body. In His final birth He discovered by His own intuitive wisdom the elusive architect dwelling not outside but within the recesses of His own heart. The architect was craving or attachment (taṇhā) a self-created force, a mental

→ ovy.

၅၇ အေ၃

အယ်ဘိုးသိ ဖြင့် လေ့ကျင့်ကျပ်စရာကောင်းသန္တ ဒေါ်သန္ဒာ: (၁)

မသေပျက်သွင်၊ တကျောဝင်ကြ ကျော့တင်သော် ဆောက်ဆိမ့်မပျော်၊ မဒေါ်ဒေါ်ဂုလယ်ဘွား သန္ဒာ ပုညပါလေဦး (၃)

ဧပျက်ပျို: ပေါ်ငြိမ်းတည်၊ မပြေးဒါဝင်းကျကျစ်ကင်း၊ ဘိုဂျော်း ညိုမြိုင့်မောင်လှ ဒေါ်ခင်ဝင်းကြည်ရှိ (၃)

ကိုနုဆွတ်ပယောင် ဟန်တော်ဆောင်မြ၊ မတောင်တကျင်း ခိုင်ကိုကင်းကြ ပဲဒေဝင်းကွဲမှယ်၊ ကျောင်းပယ်ကျက် ချစ်ဖြယ်

ခကား မမြကြား ဒုနဝါ: ဆုဂျက်ငြိမ် (၅)

သာယာမှယ်နတွင်၊ မစိုးဆင်းကြည် မာနကင်းသိမ်မွေ့၊ ဗေဒဂျာဂျက်တွေ့ပျက် ပျော်ရွှင်လေ ကင်းကာ

တပ်သက်လွှ ဖြော်ဂျက်ဂျစ် (၈)

ပေယျာလ (ပါဠိယာကရဏ)

က၊ [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

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[illegible]

[illegible]

[illegible]

၁. [illegible]

၂. [illegible]

[illegible]

[illegible] ၂၀၀.

[illegible]
" [illegible]
" [illegible]

[illegible] ၁၀၀၀.
[illegible]
" ၃၁၀၀၀.

[illegible]

[illegible]

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- [illegible]
- [illegible]
- [illegible]

[illegible]

[illegible]

[illegible] ?

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] 222

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

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[illegible]
[illegible]
[illegible]

[illegible]

၁၃၂၇ [illegible]

(၁) [illegible]

(၂) [illegible]

(၃) [illegible]

(၄) [illegible]

[illegible]

[illegible]

[illegible]

[illegible] ဖိုး:

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] · II [illegible]

The course of spiritual training taught by the Buddha is a double process of self-transformation and self-transcendence issuing in complete emancipation [illegible] from suffering.

The process of self-tranformation involves the elimination of unwholesome mental dispositions and their replacement by pure dispositions conducing to the benifit of oneself and others;

the process of self-transcendence focuses on abandoning of egocentric notions by seeing with direct insight the essenceless nature of the bodily and mental processes we normally take to be "I" and "mine."

→

B. [illegible]

when this duoble process is brought to its culmination, suffering is extinguished, for with the awaking of wisdom the ~~bas~~ basic root of suffering – craving backed by blinding ingnorance – falls away never to ~~raise~~ rise again.

Because the unwholesome tendencies and selfish clinging spring from the seeds buried deep in the bottom-most strata of mind, to eradicate those sourses of afflication and nature the growth of liberating vision of reality the Buddha presents his teaching in form of gradual training.

The Buddhist displine involves gradual practice and gradual attainment.

Bosod 1.

ဘာလျှော့ခံနိုင်း

	အကွက်ပန်းပိုင်း	သတ္တု	
၁	နို့	မှာ:	ဒိဒိ၁
၂	မှာ:	ဒိ	"
၃	ဒိ	ဒိ	"
၄	မှာ	မှာ:	

ပြာကျုံ ဗုံ.ပေါ်လဆောင်းမှုမှာ.

သ၃၄. ၆-၇-၈.

ဆောင်ပို ၇၄

[illegible] Ph 116..

Make haste in doing good;

There should be no delay in doing good deeds. One must avail oneself of every opportunity to do good. Such good actions redound to one's eternal happiness. Every effort also should be made to control the mind as it is prone to evil. The impure mind rejoices in evil thoughts.

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Dh[illegible] B.M.S

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Science, from sciens, is systematized knowledge as opposed, for example, to belief, faith, intuition, or guesswork.

Teaching of P&D is practical knowledge as opposed, to belief, faith, intuition, or gesswork. manner.

enjoy

- have / use with joy; be happy with, take pleasure in.
- have as an advantage or benefit; He enjoyed good health.

enjoy oneself

Be happy; have pleasure; have a good time.

തെറ്റ്: Rip was a henpecked husband. He could never enjoy with his wife. He enjoyed only with outsiders, especially with boys.

He was very helpful & would go for the wife of any villager.
ശരി.

go for ① try to get; ② favor; support.

What is Buddhism's answer to social unrest, social conflicts?

Its answer is very clear. At first verse of [illegible] teaches, all unrest, all conflicts, all disturbances are first born in the mind. Conflict or war is nothing but an external manifestation of greed, hatred, ill-will, violence, ignorance born in the minds of men. Social conflict is nothing but an individual conflict on an enormous scial. There is no ~~social~~ society apart from individuals, and there is no social conflict apart from individual conflict. If there is peace within individuals, then society is peaceful. So, in order to have a peaceful world, we have to produce peace within individuals, providing them with social, eco~~mo~~nomic, moral and spiritual security. This is Buddhism's answer. It is clear, but enormously difficult to achieve. Yet unless it is achieved, no amount of treaties & pacts on paper can produce real peace in the world.

Zen & the Taming of the Bull. p. 36

Zen & the Taming of the Bull

towards the definition of Buddhist thought

Essays by

Walpola RAHULA.

ပါ. ပုည. Dh. 116.

Pāpa, evil, is that which defiles one's mind. It is that which leads to woeful states. "Sin" purely a Christian term is not a ~~good~~ English equivalent for ပါ. What is associated with the ~~three~~ immoral roots such as lust ရာ anger ဒေါသ, and delusion မောဟ is evil. ~~They~~ There are ten kinds of evil. They are killing, stealing and sexual misconduct (which are committed by deed); lying, slandering, harsh speech, and frivolous talk (which are committed by word); and covetousness, ill-will, and false views (which are committed by mind).

Puñña, merit, is that which cleanses the mind. Kusala is another term for ပုည. There are ten kinds of meritorious ~~deeds~~ deeds. (ten kinds of evil - namely killing etc) They are generosity ဒါ, morality သီ, ဘာဝ. meditation [illegible] reverence, service, transference of merit, rejoicing in others' merit, hearing the doctrine, expounding the doctrine, & straightening one's right views.

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[illegible]

[illegible] (၈၃.၁၀၃) [illegible]

"[illegible]" [illegible]

[illegible] Dha-

[illegible]

[illegible]

[illegible] Dha [illegible]

U NANDISENA (LAY PERSON NAME: ANGEL OSCAR VALENTINUZZI)

DATE OF BIRTH: AUGUST 21, 1954

PLACE OF BIRTH: RÍO CUARTO, ARGENTINA

ORDINATION DATE: APRIL 26, 1991

ORDINATION PLACE: TAUNGPULU KABA-AYE MONASTERY

UPAJJHĀYA ĀCARIYA: HLAING TET SAYADAW

WHEN BECAME A BUDDHIST: 1985 (I STARTED STUDYING BUDDHISM WITH VEN. U SILANANDA)

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SANGHA & State in Burma

E. Michael Mendelson

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[illegible]

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[illegible]

[illegible] Capt. Michael Symes

"An ~~Acco~~ Account of Embassy to the Kingdom of Ava"

[illegible] ၄,၀၀၀,၀၀၀ နှင့် ၂,၀၀၀,၀၀၀ ([illegible] ၄၀၀,၀၀၀ ၇၀၀,၀၀၀)

၁၈၂၇ ([illegible]) Journal of an Embassy to the Court of Ava by John Crawfurd.

[illegible] (၁၇၉၅. [illegible])

[illegible]

[illegible] ၁၀,၀၀၀ နှင့် ၂၅,၀၀၀ [illegible] Sir Henry Yule

A Narrative of the Mission Sent by the Governor General of India to the Court of Ava in 1855)

[illegible] ([illegible])

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၃၅-၆. ၉၄၂ [illegible] . [illegible]

[illegible] ၂၈,၀၉၃ [illegible]

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ဦးဝေါင်း ဆိုတာ ကယ်ရာ ဝေါင်းဖြစ်
တကာကယ်နည်း

ဘဒ္ဒ (ပါဠိ [illegible])

[illegible] ဦးဝေါင်းမှာ

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